

THE
BAPTIST MAGAZINE.

MAY, 1814.

MEMOIR OF WILLIAM KENDALL, Esq.

LATE OF COLCHESTER.

The following Article was transcribed, with little alteration, from a MS. in the hand-writing of the deceased.

Mr. William Kendall, late of Colchester, was born at Elmstead, in the County of Essex, Nov. 25, 1782. "Of the first years of my life," says he, little can now be remembered by me; they were spent, like those of other children, in pursuit of childish vanities; from my earliest recollection, however, I had a serious turn of mind, and was inclined to taciturnity, which last disposition has considerably grown upon me as I have advanced in years.

"I was brought up in the Church of England, under parents who were strict in their moral conduct, who instructed me in all things which they conceived to be my duty; their lessons and example probably laid the foundation of my attachment to things of a religious nature; for no books pleased me so well as religious books, nor any company so well as that which I esteemed religious. Notwithstanding this apparent seriousness, I was no better than others; I have frequent occasions to shudder at the recollection of sins which I then committed, and the ungodly and the rebellious tempers I then manifested. When I was about 8 or 9 years of age, I was seriously impressed by reading Allein's 'Alarm to the unconverted,' and drew out a covenant according to the form recommended in that book; and having solemnly prayed it over, signed it in the presence of God, and determined to be very religious. My understanding was then unenlightened, and as I have not read this book for some years, I know not whether it directed me to Christ as the only foundation of a sin-

ner's hope ; but this I know, I was not led by it to rely on Jesus as the only Saviour. The ideas I had formed were, that I must repent, love God, and be as holy and religious as I could, and that God would be merciful to me, and at length receive me into heaven, my own holiness together with the merits of Christ fitting me for the enjoyment of it. However, all my religious impressions died away : still I was moral in my behaviour, and was by restraining grace preserved from many gross vices which are particularly alluring to young minds.

"In the year 1795, I went to school at Dedham, where my mind being occupied in study, I had not much relish for religion, but said my prayers morning and evening because I had been accustomed to do so ; and went to church oftener than I had any inclination to go. Yet, I had even at this time a remarkable preference for religious books: above all others the *Pilgrim's Progress* attracted my attention ; but having no light into the spiritual meaning of the allegory, I read it as a mere religious novel, and am not certain I did not consider it as a real literal history ; but there was something in Christian and the other Pilgrims that engaged my esteem and affection, and I thought I should like to go on pilgrimage too. I have often read this book with weeping.

"Having, in 1798, left Dedham, I went to W. to acquire a knowledge of the French Language, where I read Paine's '*Age of Reason*,' which was lent me by one of the *Assistants* in the school, and after many severe struggles of mind I renounced the Christian belief and became a Deist." *

* This passage is calculated to produce an almost involuntary pause ; which in the mind of Parents and Guardians may probably awaken an encresing solicitude to possess the best possible information as to the principles of those under whose tuition they place the beloved objects of their tenderest hopes. Literary excellence in a seminary is confessedly of no trifling consideration ; but in the estimation of those who truly fear God, surely there is something of more than paramount importance, namely, Christian sentiment. Nor should any specious pretensions to superior academical advantages be permitted to set aside indispensable inquiries as to the attention which may be expected to revealed truth. That an assistant in a School in the neighbourhood of the Metropolis should have the impiety to put into the hand of his pupil Paine's *Age of Reason*—thus at once laying the axe to the root of every thing which can be denominated even virtuous, deserves the severest reprehension—

"Now I was free, now I was very wise, I ridiculed the Christian religion, and pitied or despised those poor weak creatures who were not so wise as myself, and being enamoured of the book which had thus enlightened me, I was at the pains of writing a complete copy of it, which, after the Lord had restored me to reason, I committed to the flames. I remember, at that time, the administration of Baptism, as it is called, in the Established Church, appeared to me particularly absurd. It was amazing to me, that the idea of repentance and faith by proxy, of making a child an heir of heaven by sprinkling a little water on its face, should ever enter into the human mind; and not believing in a revelation from God, I was assured it could not proceed from him. Though I did not believe that the Almighty had revealed his will to mankind, yet as I could not doubt his existence, the immortality of the soul, and a future state of misery and bliss, which I thought the light of nature clearly taught, I conceived that he ought to be worshipped, and was as punctual as before in my addresses to him, only they were not presented through a Mediator.

"At length I began to think there might be some truth in the Christian religion; notwithstanding all that Paine had said against it. I became very uneasy in my mind, and not finding any comfort in that religion which taught that God had left man in the dark with regard to his will, I wished to be convinced of the truth of the Bible; and hearing that Paine had been answered by men of ability, I was desirous of seeing their works, and procured Bishop Watson's Apology for the Bible, and Padman's Layman's Protest, whereby my mind was considerably relieved. I was convinced of the fallacy and futility of Paine's arguments, and amazed at what I had not seen before, his profane blasphemy, false charges, and illiberal invective. I renounced Deism, and

and may perhaps call to the recollection of some readers the following lines in the *Tirocinium*.

'And though I would not advertise them yet,
Nor write on each—*This Building to be let,*
Unless the world were all prepared t'embrace
A plan well worthy to supply their place,
Yet, backward as they are, and long have been,
To cultivate and keep the MORALS clean,
(Forgive the crime) I wish them, I confess,
Or better manag'd, or encourag'd less.'

became again what I called a Christian; but infidelity has haunted me at times ever since, and I was greatly exercised on this article shortly after the Lord had awakened me to a sense of sin by his grace, and shewn me my need of a Saviour.

"I left W. at Christmas 1799, and a little afterwards became acquainted with a distant relative who lent me several good books; among which were Hervey's Dialogues and Doddridge's Rise and Progress of Religion; these I found vastly different from those books I had been accustomed to read, and consider as orthodox. I began now to see in a clearer light the importance of a soul immortal; now it was that the beauty of the gospel plan gradually unfolded to my view; a marvellous light dispelled the darkness of my mind; my eyes were opened; I saw myself a sinner; I was humbled before God; and now it was, if ever, that the Lord exalted me by revealing his Son in me. Hitherto I had been seeking salvation by my own works and righteousness, and had never heard nor thought of an imputed righteousness; but now I saw clearly that this was the Scripture way of salvation; and I was made willing in the day of God's power to cast my soul on Christ alone, (that Christ whose existence, but a few months before, I had doubted, or had considered as a mere man) to trust in his righteousness for justification; now I discovered that of myself I could do nothing, and was desirous to be led by the Spirit of God, and content that he should work in me both to will and to do. Now I saw that I must be justified by faith, that faith must work by love, and that love, would make me fruitful in good works.—I now began to make the Bible my daily companion and counsellor, and read it with increasing wonder that these things had been so long hidden from me. Blessed be God, the entrance of his word giveth light. I loved Jesus Christ, and wished to love him more; and this love wrought in me a concern for the salvation of others; I was amazed at that goodness which had brought me out of darkness into marvellous light, and yet wondered that others could not see and feel as I did. It was customary at home, on the Lord's day evening, for all the servants to read a chapter in the Bible; and as I had Burder's Village Sermons (which were I believe made very useful to my soul) I introduced them, and determined to convert if possible, the whole family by reading one of them after the others had done. But alas! I found all my efforts vain, for often, when I was so affect

ed with the astonishing displays of divine love as scarcely to refrain from tears, I have suddenly stopped short in the midst of my sermon, and with grief and pity have found all my hearers asleep. I procured some of the Religious Tracts, which I dispersed and dropped in the paths as I took my walks, but was grieved that I did not hear of one person being converted by them.

“In the year 1800, I read a piece against Arminianism; at this my heart revolted, and long was my mind exercised on the subject, till at length, convinced by Scriptural arguments, I was obliged to yield, and confess that the Almighty is a Sovereign—is righteous in ‘having mercy on whom he will have mercy’; that

‘—— transformation of apostate man
From fool to wise, from earthly to divine,
Is work for him that made him.’

that ‘It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.’ Shortly after this, I was disquieted by suggestions which tended to shake my faith in the truth of the Christian System; I was tempted to think that perhaps after all the Bible might not be a divine revelation, that my religious feelings might be the mere work of a heated imagination, and that I was leaning for salvation on an arm of flesh. I suffered a great deal from these suggestions; still I held fast my faith: for it occurred to me, that if Christianity should at last prove a delusion, and the Bible a cunningly devised fable, still I should be as safe as the Deist, even by his own confession: for by his system, nothing but sincere morality is required. But alas! what will become of the despiser of revelation, if at last it should be found a truth? Still I wished to serve God according to his will, and besought him to remove my doubts. The relief I sought was in a great measure administered by Addison’s Evidences; and the Life of Colonel Gardiner gave me great satisfaction on this subject. In this man’s conversion, I saw the Lord Jesus had born testimony to the truth of his religion in a time not very distant from my own; I could not doubt the reality of his conversion, nor the circumstances that attended it; the evidence of the fact was satisfactory to my mind, and I was comforted. I now went on my way rejoicing in the hope of the glory of God; my heart was with my treasure in heaven, and I longed to be dissolved and be with Christ, but waited pa-

tiently my Lord's time, secure of his love; for I had learned that whom he loveth he loveth to the end; and I had no doubt of his love to my soul.

"But all this time I was living idle as it respects worldly business, secluded in retirement at my Mother's, expecting to hear of a situation in London, and had now waited so long that I almost despaired of obtaining it; and indeed since I had been called to a knowledge of the truth, and had been made acquainted with the grace of God, I was fearful of being entangled in the pleasures and vanities of the world, and had no desire to go to London. I had more than once been advised to become a clergyman, but not having any great inclination that way, the idea had been discarded. Now, however, it met my approbation, and my Mother consenting, I went to Colchester, in April 1801, to be instructed in Latin and Greek, as a necessary preparation for the University. After a while my mind became so intent on study that I found very little inclination to religious duties, so that my religion dwindled away into mere formality, and at length I fell into a love for those very amusements which I had before so much wished to avoid: thus I lost that relish for divine things which I had formerly enjoyed: the grace of God alone prevented me, or I should have gone farther in sin, for I was beset with temptations.

"I left Colchester in 1803, to go to the University, but my stay at Cambridge was very short, the society which I found there was by no means agreeable, for though I was grown considerably more lax in my conduct than I had formerly been, yet I could not run to the same excess which seemed to be common among them. On my return I passed my time in the pursuit of knowledge and truth; but it was not till several months afterwards that the Lord's countenance shone upon me, warming my heart to love; then I trust I felt again the power of his grace, though not in so lively a manner as when I first believed; I did not feel that fervent zeal which I did at my first awakening. However, though I had not such continued joy and peace in believing, I went on comfortably.

"In 1805, I became acquainted with a religious family among the dissenters: this was a great acquisition to me, for this was the company I now most of all prized, these were the people that I loved, the disciples of Jesus, the followers of the Lamb. Here the controversy on Baptism came under my notice, but my

mind was soon settled on that article; though at first, having been accustomed from childhood to consider it as necessary to salvation, I was inclined to place a dependence on having been baptized in my infancy. But on maturer thought and farther reading, these ideas were discarded; I no longer regarded Baptism as a saving ordinance, and for a while was satisfied with the thought that I might get to heaven without it: for alas! I had forgotten the honor of my Master, and that inasmuch as I disregarded his will, in this respect, I was not a follower of Christ; but having since 1806, been settled at Colchester, where I have pretty constantly attended Mr. Pritchard's ministry, having seen this ordinance administered, and heard several striking remarks on the sin of neglecting it, on the duty of following the Lamb whithersoever he goeth, and doing the will of our Lord and Master—my mind has been seriously exercised on the subject; but one obstacle still remains, and that one appears to me insuperable, I mean that among the Baptists persons are required, in order to immersion, to give some account of their christian experience. I have nothing to say on this article; if ever I have experienced the power of divine love on my soul, it has been when I have felt what I cannot describe, when my heart has longed and panted for God as the hart panteth after the water-brooks. But alas! these seasons are now infrequent, it is but seldom I can say, My God I am thine! Yet I love the people of God, and esteem them as the excellent of the earth, and they are the company that I covet, wherever I see their conduct and conversation evincing them as such. And I humbly hope that the principles of Christianity have some influence in regulating my life and conduct; but still I cleave to the dust, and am afraid of this lukewarmness, lest it cause me to backslide; but my hope and confidence are in God, who will not suffer his faithfulness to fail, and my helpless soul depends on Christ alone for strength and salvation; if I perish at last, I desire to perish at his feet: but I bless my God, that I am enabled to lament my inability to serve him with greater easiness and freedom, and that I can adopt the language of the following hymn, as expressing the sincere desires of my heart.

Empty'd of earth I fain would be,
Of sin, of self, of all but Thee;
Reserv'd for Christ who bled and died,
Surrender'd to the crucified!

Sequester'd from the noise and strife,
 The lust, the pomp, and pride of life ;
 Prepar'd from heaven, my noblest care,
 And have my conversation there.

Nothing save Jesus, would I know !
 My friend and my companion thou,
 Lord, take my heart—assert thy right,
 And put all other loves to flight.

Larger communion let me prove
 With thee, blest object of my love :
 But, oh ! for this no power have I,
 My strength is at *thy* feet to lie."

RIPPON'S Selection, 212 Hymn.

Thus far our dear friend, whose account of himself, from which the preceding has been extracted, bears date Sept. 1807. What once appeared to him insurmountable, he was assisted to overcome, and in Sept. 1809; he, with his beloved companion but now bereaved widow, together with several others, was baptized, and received into Christian fellowship with the church at Colchester : from which period to his death he discovered a decision of judgment, and strength of attachment to divine truth, in its principles and influence, which gave intrinsic value to his character, and advanced him to a high rank in the esteem of those with whom he was most familiar.

The bodily habit of Mr. Kendall was that of extreme delicacy, so that to a mind qualified to endure severe discipline. and often occupied in abstruse and mathematical research, was united a body painfully susceptible of almost the slightest change in the atmosphere. Even at the age of thirty, he frequently felt the tremor and lassitude of three score years and ten. Such a system was not likely long to hold out against any rude assault : no, the enemy having received his commission, in this case at least, found it no difficult thing to carry it into effect.

When, on his inquiring of one of his medical attendants, he was informed that his affliction was of the same nature with that which had prevailed in his family, * he discovered neither surprise nor perturbation. Even at this early period, the diseased state of his throat made speaking difficult—delirium very soon came on, and effectually obstructed those dying communications which to survivors are often peculiarly edifying. Indeed, from the commencement of the contest, death appeared to close in at once upon him, nor retreated for a single moment till he had

* Scarlet Fever.

accomplished a dissolution of that inexplicable union between body and mind, leaving the former breathless. This solemn event took place very early on the morning of the 2nd. instant.

At his funeral, several respectable friends, members of the established, the independent, and his own, the Baptist Church, voluntarily preceded the procession. He was interred in the family vault beneath the Baptist meeting-house, on which occasion it became the painful duty of the writer to address the friends who were present: and immediately after to deliver a discourse to a numerous congregation from *John*, xvii, 24.

It is peculiarly gratifying to observe that, however varying may be the circumstances of individuals, there is a delightful uniformity in the operations of divine grace. It appears that our dear departed friend was not only led into a deep discovery of personal depravity, but was also brought to actual dependance on the person and performances of the Son of God, long before he was privileged to sit under the gospel ministry; yet, by the influence of the Spirit of God, he was assisted to weep with contrition, to pray with devotion, and to believe with rejoicing, and, what merits particular remark, having tasted that the Lord is gracious, he immediately became very solicitous that others should share in the same felicity. To infer any thing from this which might seem to involve indifference to the public ordinance of preaching the gospel, which is the ordinary medium by which such effects are produced, would be to abuse rather than to improve the occurrence. We seem, however, impelled by it, to exclaim, *Who shall limit the Holy One of Israel?* And it certainly presents an animating illustration of the language of Jesus Christ; *All that the Father giveth me shall come to me.*

London, March 29, 1814.

G. P.

THE APPROPRIATE WORK OF A DEACON

A reply to a second letter of "A Deacon" in the last number of the Baptist Magazine.

Addressed to the Editor of that Publication.

After all, it seems, Mr. Editor, the "Extraordinary Stewards," or in modern style, according to *Dr. Campbell*, the *Church Almoners* were *Deacons*: for in introducing *Dr. Gill's* account of them, the writer says—"Do we then enquire what is the *appropriate* work of a deacon? let us hear the venerable *Gill* on the

point in his paraphrase on *Act. v. 3.*" I cannot however be of opinion, that Dr. Gill intended, in that paraphrase, to describe the *appropriate* work of a deacon; for, "to defend the truth against opposers—to speak a word of exhortation to duty, of comfort under distress, or of reproof to members as circumstances required," cannot be deemed, I should think, the *appropriate* and *exclusive* work of deacons; but a duty equally incumbent on every member of a christian church, according to his ability and opportunity.

But some of the seven men mentioned in the Acts, it is said *preached* and *baptized*, and others became *bishops*, or pastors of churches; and therefore the writer would infer, the business over which they were set apart as deacons, could not, without making them "guilty of intruding into a service" which did not belong to them, be of a *secular nature*. And the writer adds, "It will not, I apprehend, avail them to say, that they were not *only deacons* but *Evangelists*, for this is conceding the point for which I contend." I thought the matter in dispute was, not whether they were deacons and Evangelists, or whether they sustained any other official characters than those of deacons, but whether their *diaconship* authorised them to act under other characters. What difficulty can there be in admitting, that to another employment for which they were fitted, they might be called by the church, either before or after their appointment, as deacons, without supposing they were "guilty of intruding into the service," or that such service appertained to the deacon's office.

The testimony of the "person of note" in the *Encyclopædia Britannica*, unfortunately appears to make against the writer's argument, and in favor of this idea: for if deacons had by license and authority from the bishops, a power to preach, &c. does it not follow, that by virtue of their diaconship, they could not without censure, have been so employed; for if their official characters as deacons authorised them to *preach*, &c. for which the writer pleads, to what purpose were the license and authority obtained?

Neither do I perceive how the meaning of the Greek term for *deacons*, quoted from Dr. Gill, can serve his cause. We know that *διακονος* is in several parts of the New Testament rendered *minister*, but does it then follow that *deacon* and *minister* are synonymous terms, of the one and the same official character?

Let us hear *Parkhurst*. He thus explains the term, its various acceptations, and applications.

1. Διакονος. *A minister, or servant, properly at table.* *Mutt.* xx. 26. xxii. 13. *John* ii. 5. 9.

2. *A minister, or servant of God.* Thus it is applied to the civil magistrate. *Rom.* xiii. 4.

3. *A minister, or servant of God, or Christ in his church, by preaching the gospel, &c.* 1 *Cor.* iii. 5. 2 *Cor.* vi. 4. xi. 23. *Col.* i. 7.

4. *A particular sort of minister in Christ's Church, a Deacon, whose especial business it was to take care of, and minister to the poor.* (see *Acts.* vi.) *Phil* i. 1. 1 *Tim.* iii 8. 12."

"A Deacon" is unwilling to admit the appointment of deacons to originate in the *Acts*. The supposition he considers to proceed on the same dubious ground as that by which "pædobaptism is inferred from circumcision," or, as "the quantity of water in baptism, and the mode of its administration, are contended for as being immaterial," and yet in his former letter, he admits that "the passage in the *Acts* is very generally adduced, as containing the appointment and work of Deacons, and in his last letter he allows that Dr. Gill and some other Commentators were of that opinion. This generally received opinion, then, an opinion considered as probable by "the venerable Dr. Gill," and more positively maintained by some other Commentators, tends in the writer's apprehension, to establish the cause of pædobaptism!

Admitting, however, that the opinion, which obtains such general suffrage, rests solely on the ground of conjecture, I see no cause of alarm to the Baptists, because the two cases, which the writer states, do not as he imagines, appear parallel. There is nothing like a "positive appointment," attached to the Deacon's office, but as Dr. Campbell, observes, "a prudential expedient suggested by a present inconvenience." That such an order of men, however, did exist from the beginning in the church, and under the sanction of the apostles, is readily admitted; and that deacons are useful if not necessary, in most churches in the present day, few will call in question.

But the writer asks, "Where is the connecting link to be found, that unites the persons appointed in the *Acts* with those described in the Epistle to Timothy? I answer it is to be found in the analogy subsisting between the two cases; an analogy

sufficient to warrant a reasonable supposition with reference to this subject; and it is also to be found in the *credit* due to ecclesiastical history.

Mosheim says, referring to the appointment in the *Acts*, "These first *Deacons*, being chosen from among the Jews, who who were born in *Palestine*, were suspected by the foreign Jews of partiality in distributing the offerings which were presented for the support of the poor. To remedy, therefore, this disorder, some other *Deacons* were chosen, by order of the Apostles, and employed in the service of that part of the church at *Jerusalem*, which was composed of the foreign Jews converted to christianity. Of these new ministers, six were foreigners, as appears from their names; the seventh was chosen out of the proselytes, of whom there was a certain number among the first christians at *Jerusalem*, and to whom it was reasonable that some regard should be shewn in the election of the *Deacons*, as well as to the foreign Jews. *All the other christian churches followed the example of that of Jerusalem, in whatever related to the choice of the Deacons.*

I conclude with observing, that as I give full credit to the writer when he affirms—"It is by no means my wish to arrogate any thing for the Deacon's office, that is not fairly deducible from the language of Scripture"—and again, "Let none imagine that I seek to elevate the Deacon's office on personal or party grounds," so he will, I hope, give me credit when I affirm that nothing can be more distant from my view, in these observations, than to disparage the reputation, or depreciate the office, which many sustain and support in our churches, in a manner which greatly redounds to their own honour and the advantage of those churches of which they are the pillars and the ornament. Still however, I must revert to the position, "that the *appropriate* work of a *deacon* is to *superintend the temporal concerns of the church*, or in the expressive language of scripture, "to serve tables." This appears to me to be the appropriate end of the appointment, and when the trust so reposed is affectionately and faithfully executed, "they purchase to themselves to a good degree," an honorable reputation in the churches of Jesus Christ. But as *deacons*, they possess, in my opinion, no authority in the church, nor are they warranted by virtue of that office, to preach or administer ordinances.

April, 5, 1814.

PHILOS.

EFFECTS OF CONTROVERSIAL PAPERS.

A Letter from a Country Baptist.

Mr. Editor,

I AM a plain Countryman, and a constant reader of your Magazine, which I very much approve of, though not entirely of every thing that is in it, as I am going to tell you. You must know, sir, that where I live we have several meeting-houses in the town, and within a few miles of it, and on week-days the members of these congregations, which are some Baptists and some Independents, meet together at some one of the places to pray for missionaries and for one another; and we find it very pleasant to be sometimes, like the first christians, "all of one accord in one place." Some of our old people who can't get to our meeting, go to sacrament at an independent place because it is near, and some of their people for the same reason come to us, and we make each other welcome in a very christian-like manner.

Now, as I said, we have gone on very comfortably in this way till lately, some things in the Magazines have a little disturbed us. We take in both the Baptist and Evangelical among us, and lend them to one another, for we like to see all the good that is going on; and very pleasant it was till within these three or four months: after reading some pieces about Baptism, I thought our people and the Independents looked a little *sideways* at each other, and I am sure that when I shook hands with one of them, after missionary prayer-meeting last monday night, he did not squeeze my hand half so hard as he was used to do. Indeed, sir, I am afraid this shyness will increase and come to no good, as long as you London gentlemen think right to put some of these papers about Baptism into every Magazine. You would wonder to see the difference they have made already, and so I hope you will now let us rest a little, or else we sha'n't borrow and lend Magazines much longer, and I am afraid the missionary prayer-meeting will be hurt. To be sure, sir, it was right for you to make answer to the others when they begun, and you have answered very much to my satisfaction and that of many more. If they think proper to begin again, I think I should let them alone a little, for I don't see that they say any thing new about the subject, except one Gentleman who seems to think that *nobody at all ever went into the water to be baptized!* I smiled at this, and said to myself, "*Then our Bible is strangely wrong; for that tells*

us that both Philip and the Eunuch came unto the water, went down into it, and then came up out of it; and nothing can be plainer than this

I understand the translators of the Bible were very learned men, and not at all partial to our sentiments, and by some books which a good father left me, I see that archbishop Tillotson, bishop Taylor, Calvin the reformer, Richard Baxter, George Whitfield, and others, all say that there can be no doubt but the translation is right. I am glad of this, because I love my English Bible very much; and besides, as Dr. Doddridge says, the common sense of the thing shews how the baptizing was performed.

As a baptist, and a lover of truth, I am a friend to examination; but as a Christian and a lover of peace, I fear lest we should all lose far more by a departure of Love than any denomination can gain by an increase of its numbers.

Since I began to write this, I have received a letter from a deacon of a baptist church in a distant county, and I perceive the good people there have similar views to my own—My friend says “I hope our Magazine will not by an unbecoming fondness for controversy, hinder our usefulness among the heathen. O may we take heed lest by strife and contention we lose the savour of divine truth, and cause the spirit of God to withdraw from us and leave us without his quickening influences. Good men should state truth mildly and fairly, that enquirers may be led into it, and not act like a hired Counsellor, who studies more, oftentimes, to perplex a question and throw difficulties in the way of truth, than he does to clear up and establish it. It is, in my opinion, diametrically opposite to the spirit of Christ to cast reproaches, as some of our brethren do, upon us; this is very like to *smiting their fellow servants*. The Lord grant that when he comes he may find them better employed.”

Since reading this, I have thought, sir, that without filling the Magazines with it, every body may read the pamphlets which you and they advertise and so judge for themselves; and then too our Ministers can read again out of both the Magazines all that the Missionaries are doing, and we shall pray and shake hands as heartily as we did before.*

* We have reason to think that many of our Readers are like-minded with the “Country Baptist” in this particular; which will be a sufficient apology, we trust, to several valuable Correspondents, for the non-insertion of many well-written papers on the Baptist controversy.

Now, sir, before I finish, allow me a remark or two or a letter of Mr. Fuller, inserted in your Magazine for February last.

Mr. F. seems to doubt whether our pædobaptist brethren really wish for open communion with us; but surely their conduct proves that they do desire this—at least the greater part of them.

Next, Mr. F. seems to think that they will not be satisfied with open communion with us, except we, in admitting them, should allow that infant baptism is valid, that is, right and scriptural. Now it strikes me that the pædobaptists cannot possibly desire this concession from us, as a condition of *mixed* communion, since by granting it we should cease to be Baptists and mixed communion would be at an end. And however natural it may be for them to wish that we were of their sentiments, yet I have a better opinion of them as a body, than to believe they wish us to make any concession which should imply a want of integrity in principle, or consistency in conduct.

A baptist church, admitting a pædobaptist brother to communion, considers him as baptized, *in his own view*, and interferes not with his conscience in this matter. In the same manner a baptist brother, who has conscientiously given up his infant baptism as unscriptural, and has attended to adult-baptism, must be considered by a pædobaptist church admitting him, to be baptized *in his own view*, though not in theirs, and they interfere not with his conscience. Whether open communion be right or wrong, here is no giving up of principle, nor any claim of that kind made on either side; but integrity, liberty and charity are blended and mutually prized.

I confess indeed that the Reviewer of Mr. Booth, in the evangelical magazine has laid himself open to Mr. F's just censure, and if that writer be a professed friend to open communion, he is very inconsistent. But I know many of the Independents, and I believe the greater part of them, are greatly displeased with the manner in which he has spoken of open communion.

I have no wish to pursue this subject in the Baptist Magazine, since it would not, I fear, be profitable to the greater part of your readers. But, apart from your work, a free discussion of the question might be very useful, if conducted by able hands, and in that spirit which good men always cherish when contemplating that holy ordinance in which they commemorate the dying love of Christ, and profess an ardent affection towards each other.

A MORNING'S WALK IN SPRING.

*Solvitur acris hyems grata vice veris et Favoni ;
Nunc decet aut viridi nitidum caput impendere myrto,
Aut flore, terræ, quem ferunt solutæ. HOR.*

Creation is a magnificent book, every leaf of which records somewhat of the astonishing wisdom, goodness, and power of our God. The seasons of the year, and Spring especially, have each their respective charms, and suggest to us some very interesting and important lessons. David was not only a diligent student of the sacred scriptures, but also a devout observer of the works of God. When he beheld his flock feeding in the pastures, he was reminded of the superintending care of Israel's good Shepherd; "The Lord, said he, is my Shepherd, I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters." When the day dawned, and its reviving rays first saluted his eyes, he exclaimed, "My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer to thee, and will look up." Nor when evening drew its shades around him was he silent—"Thou makest," said he, "the outgoings of the morning and evening to rejoice." Nor did the seasons pass by him unobserved, "Thou crownest the year with thy goodness. He sendeth abroad his ice like morsels, who can stand before his cold? Thou renewest the face of the earth."

Lately, that I might peculiarly enjoy this delightful season, I rose early to walk amidst the Creator's works, and to observe the reviving life and glowing beauty apparent in every object. In the most animated manner I partook of the universal joy pervading the renovated works of God. Amidst his magnificent temple I celebrated and adored the divine faithfulness. "Yes," said my exulting heart, "thou art a covenant-keeping God. Thou hast declared that while the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night shall not cease; and they have not. I am a living witness that they have not. This morning's sun, shining with more than usual lustre, and writing with his every beam thy praise—those reviving gales—the new-born leaves and flowers—the birds rising to heaven—all seem to re-echo the sentiment, and say, They have not truly, "God is not a man that he should lie!"

I hastily retraced in my imagination the past three or four months—I recollected the driving snows, the showers of hail, the piercing blasts, the withered herbage, the shivering cattle, the stripped trees, and the barren fields. “And why,” said my enquiring mind, “do I not still witness scenes like these? Who has driven away bleak winter, with his army of winds, and frosts, and snows, and hail? Who is it that has made our fields smile with flowers, has caused life to break forth in a thousand interesting forms, and has filled creation with verdure, fragrance, beauty, and harmony? Who has bid the valleys stand thick with rising corn, and the little hills rejoice on every side? What voice is that heard from the heavens and the earth, from every field, and every tree, ‘Arise, and come away! for lo! the winter is past, the rain is over and gone, the flowers appear on the earth, the time of the singing of birds is come, and the voice of the turtle is heard in our land?’ It is his voice who spake, and it was done—who commanded, and it stood fast.

—One Spirit—His—
 Who wore the platted thorns with bleeding brows,
 Rules universal nature; not a flow’r
 But shows some touch in freckle, streak, or stain,
 Of his unrivalled pencil.

With what an admirable display of the divine goodness are we at this season surrounded. It is the infinitely good God, “who is watering the hills from his chambers, the earth is satisfied with the fruit of his works. He is causing the grass to grow for cattle, and herb for the service of man, and oil to make his face to shine, and bread that strengtheneth man’s heart. Beasts and birds, and the innumerable race of creatures—these all wait on thee—thou givest them their meat in due season—thou openest thine hand, they are filled with good. Should an earthly monarch pass through his dominions, every where scattering his favours among his dutiful and affectionate subjects, every eye would admire him, every heart would throb with grateful emotions, every tongue would celebrate his praise. The blessed God is now passing through a rebellious world, to load it with his richest blessings. Reader! wilt thou close thine eyes against the rays of his glory? Shall he not be beloved by thee? Wilt thou be silent amidst the transport of the earth and the heavens, amidst the glad acclama-

tion of universal being? If thine heart is penetrable, if thine understanding is accessible, thou canst not.

How beautifully is the divine wisdom illustrated by the lovely period of Spring, illustrated in the grateful succession of the seasons—in the diversity of food provided for the innumerable tribes of animated nature—in the formation of animals, in the suitability of their organs to the purposes they are to answer—in the production of flowers, arrayed in more glory than Solomon with all his magnificence. The assertion of a good writer, when properly considered, “that there is a process going on in every flower, sufficient to frighten a man out of infidelity,” ceases to be extravagant.

O Spring! I hail thee, as richly displaying the superintending providence of my God. No! I do not live in a fatherless world. His hand alone could have made so vast an alteration between January and May. The earth would cease to bring forth—the sun would shine no longer—creation would languish and die, without the constant care of the great Author of all good. I should as soon expect that a field would be properly cultivated by merely conveying a plow into it, without the aid or care of man, as I should expect creation to move harmoniously on without God. Some indeed exclude him from his works—they would kindly spare the almighty the trouble and labour of continual action—the pain and weariness of unremitting vigilance—

So man, the moth, it seems, is not afraid,
To span omnipotence, and measure might,
That knows no measure, by the scanty rule
And standard of his own, that is to-day,
And is not, ere to-morrow's sun goes down.

Reader! look around thee—gather up in thy morning and evening excursions the lessons suggested by this delightful season. It intimates,

1. *That a similar change must pass on the human mind.* The winter day is a striking emblem of an unregenerate sinner—his mind is so dark, that he sees no glory in God, no evil in sin, no loveliness in Christ, no vanity in the creature, no reason that should prompt him to seek after an union with infinite excellence. His heart is so cold, that it is a stranger to every emotion of gratitude and love, and his life destitute of all the fruits of righte-

ousness. The day in Spring is obviously descriptive of the renewed soul—all is lustre, animation, and fruitfulness—then the eye is opened—the ear unsealed—and the tongue loosed in the service of God—then

A voice is heard, that mortal ears hear not
Till thou hast touch'd them, 'tis the voice of song.
A loud hosanna sent from all thy works,
Which he that hears it with a shout repeats,
And adds his rapture to the general praise.

2. *That no one but God can renew a soul.* No human power could have introduced the Spring a month earlier, or have introduced it at all. Equally inefficacious will be the efforts of the greatest and best of men for the conversion of sinners without the divine blessing. Without this, parental instruction—awful or pleasing providences—the removal of beloved friends—the admonitions of conscience, the most painful afflictions—surprising deliverances—or eloquent persuasions, are utterly in vain. God must speak to the dry bones or they will not live. “Whose word leaps forth at once to its effect, who calls for things that are not, and they come.”

3. *That we should not despair of the most obdurate.* Had we landed on the shores of Britain last January from some climate where winter is unknown, and had never seen any thing like it before, without previous information, we should have despaired of any alteration. Nothing is too hard for the Lord. He can effectually change the gay, the prayerless, the worldly, and the abandoned—he can transform the “tyger to a lamb, the vulture to a dove.” Perhaps a Spring-time may be dawning on them; the sun of righteousness may be about to rise on them with healing beams under his wings. Be encouraged—persevere in your labours, in your addresses to the throne of grace, ye parents, whose hearts yearn over your beloved children, ye faithful labourers in the Lord's vineyard, who have sown much, and have as yet reaped but little. You shall not sow in vain, or labour in vain.

4. *That we should be careful to avoid rash and hasty decisions.* Should a person, unaccustomed to observe the process of vegetation, go into our fields, and see the husbandman profusely throwing away the precious grain, he would think him bereft of his senses; but should he wait the harvest he would pronounce

him wise. Infidels have presumed to decide respecting the whole of the Creator's works, when at best they understand but a very little part of them. A little child might have feared in January last that the storms and snow would be perpetuated, but every man of sense knew better. Let them wait till the mighty fabric of the divine works is completed, and exulting myriads shall pronounce it good. Who but an idiot would undertake to decide on the worth of a complicated machine, merely by viewing a detached inconsiderable part of it? It is not presumptuous to conclude that many a link in the chain of providence, oftentimes deemed useless, will ultimately be found of the utmost consequence. The people of God collectively and individually, whatever, in moments of darkness and affliction, they may think of the path in which they are treading, when they come to survey the whole of the divine proceedings, will with one heart and voice pronounce it to have been "the right way to the city of everlasting habitation."

5. *That Spring will one day dawn upon the tomb.* All nature lately had the appearance of death, but now every thing around us teems with life. When we walk in our burying-grounds, all appears wintry and comfortless. We cannot help exclaiming, Death reigns here! But no! In a moment! "in the twinkling of an eye, at the last trump, the dead shall be raised incorruptible. This corruptible must put on incorruption, this mortal shall be clothed with immortality." They only sleep in the dust for a little moment; shortly they will be awakened, and raised to thrones in glory. Then, beloved parents, ye whom we have buried in immortal hope—then, pious children, who have been called from our happy society—then, dear fellow-christians, with whom we have often taken sweet counsel, and walked to the house of God in company, then we shall meet, and have an eternity of felicity to spend together.

6. *That there is a world where Spring will be eternal,* Here the seasons roll on in perpetual succession; Spring lasts but a short period. The very "heavens will soon pass away with a great noise, and the elements melt with fervent heat, and the earth, and all that is therein shall be burnt up. Nevertheless we, according to his promise, look for new heavens, and a new earth, wherein dwelleth righteousness." Winter shall never enter that blissful country. No darkness, no coldness, no chilling blasts

of affliction will ever be experienced there. "God will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away, and he that sat upon the throne said, Behold! I make all things new! Wherefore comfort one another with these words."

Cosely.

B. H. D.

Replies to the two Queries of Ideotes, p. 108.

THE words which occur in the two passages, Psalm li. 17, and lxii. (not lvi.) 12. are TZiDKaTheCa, thy Righteousness, and CHaSeD, Mercy. The former is ordinarily rendered *Righteousness* or *Justice*, and the latter *Mercy*. Nor do I see any ground for departing from their usual signification in these places.

From comparing these texts together, we may learn, *That God can display his Righteousness in the pardon of the most heinous transgressors, but that Mercy must be shewn in recompensing the best works of a saved sinner.*

From the verb TZaDaK, *he justified*, is derived a noun masculine TZeDeK, and a noun feminine TZeDaKaH, or in the constructive form TZiDKaTH, as in the place cited above. Both are of the same import, *Righteousness*, *Justice*, and occur in very many places in scripture. The masculine is used in Psalm lxxxv.

Mercy and Truth are met together,

Righteousness and Peace have kissed each other.

The feminine is used Isaiah i. 27. v. 5, 16. xlviii. 1. lx, 17, &c.

I know some have taken occasion from such passages as that which is first mentioned by the Querist, to assign a very great latitude to these terms. But the english word would equally include a faithful regard to the fulfilment of promises; and the idea of the harmony of the divine attributes, and the display even of his vindictive Justice, in the atonement of Christ, is of so much importance, that I greatly prefer adhering to the usual sense of the word, to considering it as sometimes synonymous with Mercy. If we thoroughly understand the Gospel plan of salvation, there can be no occasion to make Justice and Mercy the same thing; they may retain their original meaning, and yet harmonize most compleatly. See Rom. iii, 25, 26. 2 Cor. v, 21. 1. John i, 9. Especially as Righteousness itself includes both the ideas on which Dr. Watts founds the plea of a sinner, "*Just to the merits of thy Son, and faithful to thy word.*" Surely there is reason to rejoice and triumph in the reflection, that the greatest sinner can be saved, not only without injury to the strictest

righteousness, but so as to manifest in the most illustrious manner the Justice of God. The obedience of his incarnate Son has put more honour on the divine Law, and more highly magnified it, than the obedience of all the angels in heaven, and his sufferings have more fully and affectingly displayed his infinite abhorrence of sin than all the sufferings of them that are consigned to everlasting punishment. All the good which shall be enjoyed by all the saved, is given primarily as a Reward to Christ, for his obedience unto death; and thus is a public attestation of the delight which the supreme Governor takes in recompensing the most exalted Virtue: yet their persons being first accepted in the Beloved, their good works become rewardable for his sake, who has atoned for all the defects and sinful mixtures which attend them; so that remunerative Justice, as well as faithfulness is displayed to him, while Mercy is abundantly manifested with respect to them.

R.

IDEOTES wishes to learn from some of your readers the meaning of two Hebrew words employed in two passages of the Psalms. "Deliver me from blood-guiltiness, O God, thou God of my salvation; and my tongue shall sing aloud of thy *Righteousness*." *Psa. li, 17*; and "Also unto thee, O Lord, belongeth *Mercy*, for thou renderest to every man according to his work." *Psa. xlii, 12*. In the first צְדָקָה, and in the second הַסֵּד, is employed in the original. The common version of these words appears perfectly correct. The word rendered *Righteousness*, is of common use in the sacred scriptures of the old testament, and is uniformly translated by such words as *Equity, Justice, Righteousness*. Dr. Taylor, indeed, in his Hebrew Concordance, insinuates that the word in a few passages may denote kindness, benignity; and refers to the passages. "Righteousness" in a lax sense does include "benevolence," but is properly distinguished in that striking passage of the Apostle Paul, "Scarcely for a *righteous* man will one die: yet peradventure for a *good* man some would even dare to die." Mr. Parkhurst in his Hebrew lexicon considers the meaning of it as precise and fixed. The meaning of הַסֵּד is not so uniform. It properly denotes overflowing, abundant, what exceeds. It is chiefly employed to mark the *riches of Goodness*—but in one or two places is *supposed* to denote the extreme of vice or infamy. Thus in *Prov. xiv, 34*, our translators render it *Reproach*. "Righteousness exalteth a nation, but sin is a *Reproach* to a people." Parkhurst, however, even in this text, adheres to the *proper* meaning of the word, and translates it thus: "Righteousness exalteth a nation, and *Bountifulness* is a sin-offering for nations." He considers the second clause not as stating a contrast, but as giving a further illustration of the former clause. In Pool's Synopsis, on this last passage, Ideotes may find several commentators who agree in the version given by Parkhurst. But whatever be the meaning of this sentence in the Proverbs, the *excess* of

goodness *alone* can be attributed to God. The literal version of Ps. lxi, 12. is "To thee, O Lord, belongeth mercy, for thou wilt render to man according to his work." To close this investigation of words, Ideotes may consult Dr. Campbell's 6th preliminary dissertation to the Gospels for some acute and satisfactory observations on Greek and Hebrew words, nearly connected with this discussion.

Having established the justness of the common Version, let me solicit the attention of the reader to the true and cheering import of each passage. *Deliver me from blood guiltiness*, exclaims the penitent David, *and my tongue shall sing aloud of thy Righteousness*. David, and other old testament saints, were no strangers to the obligations and extent of God's law, the imperfection of their own obedience, and the glory of the Messiah's Righteousness. While this grand doctrine is exhibited in all its fulness and attractions in the life and death of our incarnate God, it was seen afar off, and embraced by old testament believers. See Ps. lxxi. 14—17. Isai. xlv. 24.—xlv. 12, 13—lxi. 10. Daniel predicted that the "Most Holy should bring in an everlasting Righteousness"—and Jeremiah, that the Messiah's name should be *Jehovah our Righteousness*. Christ's obedience to the precepts, and satisfaction to the penalty of the moral law is the Righteousness of God *manifested* under the gospel, which was witnessed by the law and the prophets, and which is unto and upon all who believe. Let us follow David's pattern, and celebrate the perfection of that Righteousness, through which God is just when he pardons our sins and accepts our souls.

To thee belongeth Mercy, for thou wilt render to man according to his work. That God shall judge the world in righteousness is beyond controversy. But shall there be no place for the exercise of mercy in the decisive day? The most pious and sincere and active and persevering christian can be accepted on the footing of mercy only. "May he find mercy of the Lord, in that day," was the prayer of Paul for the good Onesiphorus. The persons of believers being accepted in Christ, all their attempts to serve and glorify him are pleasing to God. Their tears and groans for sin, their wrestlings against inward corruption, their works of faith and labours of love, their remembrance of his name, are not forgotten, and shall be recompensed at the resurrection of the just. If God be *gracious* he will remunerate his people, and testify his approbation before all worlds of the fruit of his own spirit, the operations of his own grace. It is a very common saying, "If God be just, bad men shall be punished." The saying of the Psalmist is the correspondent maxim, "If God be merciful, he will reward his people." His justice impels him to make *bad* men ultimately miserable: his loving-kindness impels him to make the subjects of his grace ultimately happy. "Power belongeth to God" to punish his enemies; "Also to thee, O Lord, belongeth mercy, for thou wilt render to [a good] man, according to his work."

Obituary.

MR. W. GAMBY.

Mr. William Gamby was born October 12, 1790, at Southill in Bedfordshire. His father, Mr. John Gamby, was more than 18 years pastor of the Baptist Church in the same village, and died full of days when his children were but young. It is but reasonable therefore for us to suppose that they were frequently recommended to the protection and blessing of the Almighty by fervent prayer, and it remains for us to witness the veracity of God in answer thereto, particularly in our deceased young friend. Of Mr. Gamby little can be said till April 1806, at which time he was placed apprentice at Leicester, where he regularly attended the ministry of the Rev. R. Hall. Though he was by no means immoral in his conduct, nor opposed to the hearing of the word, to prayer and serious conversation, but the contrary; yet according to his own account, some considerable time had elapsed before he was brought seriously to lay to heart the importance of the salvation of his soul.

The first abiding impressions of a saving nature which decided his choice and fixed his character, were received under an address delivered to a few people in a village, whither he had accompanied a friend, influenced perhaps as much from curiosity as any other motive; but being in the way the Lord met with him. From this time he evidently manifested great solicitude in his

inquiries after truth. The Bible was his daily companion; he was also constant in his devotions, and embraced with apparent avidity, both public, private, and domestic religious exercises. He did not only manifest a concern for his own salvation, but for the salvation of others, especially for the heathen; so much so that after serious consideration and prayer, he had fixed in his mind to give himself up to the arduous and not less glorious work of a missionary to the East Indies, if he were considered acceptable. When he first made his mind known to his friends there seemed to be some difficulties to surmount, which afterwards vanished, and they wished him to dismiss the thought, but the more he contemplated the subject, together with the famishing state of the heathen nations, the more his desires to distribute the bread of life amongst them increased. But as he had not yet made an open profession of christianity himself, by observing the ordinances of the Lord's house, he seldom mentioned his feelings on this subject to others. He considered it his duty however to be baptized and to connect himself in church-fellowship; accordingly he made his mind known to the pastor of the church before-mentioned, under whose ministry he had been built up in the faith of the gospel. After a few repeated interviews with him, and other friends, he was proposed to the church before whom he made a profession of his faith and was

baptized Oct. 21, 1810. The thoughts which he previously had of engaging in missionary labours were not relinquished after he had joined the church, but increased on reflection, which proves that the impressions on his mind were of a right kind, and that he was sincere. Being a member of the same church and of the same family, I repeatedly availed myself of favourable opportunities which presented themselves, of interrogating him upon the subject, and of examining his motives : as it respected the former, his replies were generally satisfactory, and as it respected the latter, I had every reason to believe them to be pure. Under these impressions our young friend addressed an anonymous letter to Mr. Fuller of Kettering, stating the exercises of his mind, and enquiring what qualifications were necessary to be possessed by one engaging in the work of a Missionary ; to which Mr. Fuller replied, and desired him to make his mind known to his pastor. On the receipt of Mr. Fuller's letter, he spoke his mind fully to Mr. R. Hall, by whom he was soon after recommended to the Baptist Missionary Society, and was received on that Mission at a meeting of the Committee held at Northampton, October 1, 1811. See P. A. p. 291.

On his return from Northampton he was requested to speak from a portion of scripture before Mr. Hall and a few of the members of the church, which he did twice to their great satisfaction ; in both which discourses a great degree of ingenuity and piety were manifest. About a month after this time he was sent by the

Missionary Society to Olney and placed under the care of Mr. Sutcliff. Here Mr. Gamby anticipated great enjoyment, and looked forward with holy transport to the period when he should go forth unto the Heathen ; but the Lord had otherwise determined, having appointed and prepared him for more exalted scenes. From this time his health began to decline, which obliged him to suspend his literary pursuits, and to retire from his beloved employ. Being not soon intimidated, and naturally of a persevering turn of mind, and reluctant to give up the object which he had in view, Mr. G. returned to Olney, his health being greatly recovered. But little time had elapsed before his complaint returned with renewed vigour, which excited strong apprehensions in the minds of his friends that he would not recover ; and it was again thought advisable that he should return home to reap the advantages of retirement and change of air, which proved very beneficial, and he was encouraged to prosecute his studies ; with a view to which he returned a second time to Olney. After this he experienced several relapses, which so much weakened his constitution that he, as well as others, gave up all hopes of his recovery, and growing worse and worse, he gradually sunk into the grave, and finished his course Nov. 26, 1813, at the early age of 23 years. His body was deposited in the baptist burial ground, Cardington, Cotton End. This providence was improved at that place by the Rev. J. Sutcliff in a sermon from 1 Kings viii. 13, and by the Rev. R. Hall of Lei-

cester, to his church and congregation from the same passage.

How mysterious are the ways of providence, and how desirable, yea how necessary it is for christians to cultivate a spirit of resignation to the divine will. This was a prominent feature in the character of our dear friend, especially in his affliction, and that too under circumstances which were calculated to call forth different feelings. When we consider that Mr. G. was a young man of great sensibility, very much exercised with a fear of death, possessing an anxious desire to preach the gospel to pagan nations, and expecting or hoping at least to have embarked with our highly esteemed friend Mr. E. Carey, for that purpose, and in the prospect of shortly entering into the conjugal relation, we shall surely be led to admire the spirit, and pray for more of the grace which enabled him to say, "Not as I will, but as thou wilt." This language bespoke the prevailing disposition of his mind, nor was he once known to murmur or complain under his afflictions and disappointments, but he cheerfully and humbly committed himself unto the Lord. In one interview which I had with him several weeks previous to his departure, knowing him to have suffered great agitation of mind through fear of death, I asked him if he still laboured under those fears. "No, they are all vanished, and I am perfectly resigned to the will of God, whether for life or death; indeed I feel more afraid of life than death." He was then asked if he did not feel great joy in contemplating the prospect before him. He

answered, "I am not the subject of much joy, but I possess peace of mind." At this time he also expressed himself as perfectly satisfied with ALL the dispensations of providence towards him. With respect to the safety of his state, he said he could say but little, but that he had not attained to a full assurance of his salvation. "But I am perfectly satisfied with the way of salvation by Jesus Christ as revealed in the gospel, and I trust I am enabled to rest there." And even in the time of his affliction he embraced every opportunity as long as his strength would admit of recommending this gospel and the Saviour it exhibits, to the villagers where his parents reside, and to those around them; and it is manifest that they took great pleasure in hearing him, since the number of those who were in the habit of attending lectures at the house of his pious mother and father-in-law, was increased nearly three-fold. Nor did he labour in vain. His preaching was, through the grace of Christ, made useful in several instances; but when he was told it he scarcely believed for joy. What fruit may yet spring up from the labours of one who went forth weeping, bearing precious seed, the harvest must declare. He was desirous of doing something for God—the desire was good—the attempt was made, and the Lord prospered the work of his hands. May we be found so doing.

Leicester, March 3, 1814. J. C.

MR. W. STONIER.

This venerable disciple of Jesus Christ was born June 27, 1731, in the vicinity of the Staf-

fordshire Potteries. When young he was a regular attendant on the preaching of the Rev. John Wesley, and the Ministers sent out by him. He afterwards became a member, and a class-leader in that society. Upon an attentive examination of the New Testament he was led to call in question many of their sentiments, and afterwards left the Society, and became a hearer of Capt. Scott and other calvinistic ministers. Having occasion afterwards to travel in Leicestershire he heard some Baptist Ministers, and became convinced of Believer's baptism; and in the autumn of 1789 he put on the Lord Jesus Christ by a public profession. At this period a baptist interest was begun at Hanley in Staffordshire; when our deceased friend was baptized by the Rev. John Hindle: who afterwards removed and died in Manchester in 1803.

Mr. S. continued in connexion with this church till 1802, when the congregation was mostly dispersed, and the doors were soon after shut up. In 1806 another baptist church was formed at Burslem in the same district. And in December the year following, he became a member of this infant society. Here his animated ardent piety, humility, affection, and godly simplicity, procured him the warmest esteem from all his brethren. I shall mention a few traits in his character which shone with peculiar lustre.

He steadily persevered in the paths of duty through much opposition. His domestic trials, on account of his conscientious regard to the truth, were not a few. He was a Baptist in a place where nearly all around him

stood warmly opposed to his distinguishing sentiments. But father Stonier was a christian—he had set his hand to the plow—and no opposition could induce him to look back. Aided by the grace of God, he pressed onward through many a severe storm.

He was no less exemplary in his zeal for the house of God. His habitation was more than three miles from Hanley, but he regularly filled up his place there; when in the country for nearly thirteen years. After he became a member at Burslem, though then getting very old, he was always diligent in seizing every opportunity for public worship. With holy desire after this privilege, this good man often realized what David so devoutly wished, *When shall I come and appear before God?* When with trembling steps he could scarce move across his own house, he would be carried in a cart to the place where his soul delighted to dwell. There his whole heart was most evidently engaged.

His affectionate attachment to his brethren was exceedingly strong. This he manifested on every occasion where it could be shewn. When he met with them he spoke to them out of the fullness of his heart, with a glow of pleasure—he was glad to see them—glad to hear them—and he rejoiced in all their prosperity. Nor was his heart less susceptible of their griefs and trials—he had learned to weep with those who wept, and to rejoice with those who rejoiced. During the last year or two of his life he could but seldom be with them, but when they went to see him, he would take hold of them by the

hand, and talk to them with much affection; and on their leaving him he would add, "Give my love to all my dear brethren; tell them I want to see them; I want to know how they go on, and if they are well both in body and soul."

He was eminently devoted to the word of God and prayer. Whenever visited by his brethren this was one of his constant requests—"Come let us have a chapter read, and a word of prayer." In these devotional exercises he joined with pious fervor; and a solemn and hearty Amen generally closed every petition which was offered up. While the word of God was read in his hearing he would often propose the most important questions, or suggest some of the most pertinent remarks. He considered the throne of grace as the seat of his Father; and approached it with humble and holy boldness. Here he had his desires enflamed; and here his faith grew into divine assurance. In the wakeful hours of night his family often heard him at prayer, and he seldom waked from a slumber but prayer or praise dwelt on his lips. It was on the word of God, and the work of Christ, that his faith rested for eternal salvation. This precious source of support and consolation bore him with fortitude and magnanimity of soul, through a long and tedious affliction.

His modesty and humility were eminently conspicuous. Where vital religion is but in feeble exercise, age, and some years standing in the church of Christ, have too often given an air of superiority to professors; but it was not

so with this man of God. His younger brethren approached him with veneration; talked to him with freedom; and were invariably treated with tenderness. If he had at any time any thing to offer to the youngest of the flock, it was with all humility submitted to their judgments, and not imposed on their consciences. No one was ever made designedly to feel his inferiority. He knew his own weakness, and constantly maintained a sense of his own liability to mistake.

He was also exemplary in patience. For some time before his removal to his Father's house, he was struck with a fit of the palsy which nearly deprived him of the use of his left side, and he was almost in a state of darkness. During the last years of his life I have often sat by him, and heard the grateful language of praise; but never once, that I recollect, heard a single murmuring word, or any thing that looked like it. He would rather tell of his mercies than his privations; and dwell on what God had done for him, than express any uneasiness for what he felt. Every feeling of his heart beat in accordance with that saying, *Bless the Lord, O my soul.*

His confidence in the Lord Jesus remained unshaken in death. When asked, "Have you any doubt on your mind of your acceptance with Jesus Christ?" He replied, "No—if there be a God in heaven, I shall find him—if he be Israel's God, he is mine." It was asked him the next morning, "Have you the same confidence?" He said, "O yes—How sweet—How sweet—I feel him—I feel him—this is a firm Rock—it will

never fail." Daniel's persecutions and deliverance were mentioned. He remarked, "Where Christ is no weapon formed against his people can ever harm them—the lions had no hold on him." Nor was this the language of vain confidence. Mr. S. had been walking for years in the ways of God; he had long lived by faith in the Son of God: and had a large experimental acquaintance with his grace. This had answered all the objections unbelief could suggest to his mind—this had been his comfort in the absence of temporal enjoyments—and under every painful exercise of soul. Firmly persuaded of the perfection of Christ's righteousness—the efficacy of his atonement—and the divinity of his person, he had most cheerfully surrendered his guilty soul into his hands. Grace, grace alone, free, rich, and sovereign grace, gave him joyful hope. In this he lived in unshaken hope—in this he died in triumph, on the second of February 1814, in the 83rd year of his age; and on the 5th his remains were laid in the silent dust, *In sure and certain hope of a resurrection to eternal life.* In this aged saint was remarkably exemplified the faith-

fulness of him who has said, *And even to your old age I am he; and even to hoary hairs I will carry you.* Isa. xlv. 4. God was his refuge in his younger years, and the strength of his heart when nature sunk under the infirmities of age. What can be more animating and encouraging than to be able to say, and daily to experience its truth, *For this God is our God forever and ever; he will be our guide even unto death.* Ps. xlv. 14. Let the younger branches of christian societies ever remember that it is the cultivation of piety in the heart that alone can make life honorable and death happy. Our aged friend could not boast of wealth, or a highly cultivated mind, as it respected science or literature: he was a poor, but humble, and lively christian. He shone only as he was clad with the *Robes of righteousness, and the garments of salvation.* He lived and died a pensioner at the gate of mercy. Happy will it be for his descendants if they seriously reflect on his removal. His prayers—his example—his christian temper—all loudly call upon them to follow him as he followed Christ.

Burslem, Feb. 10, 1814. I. M.

ACCOUNT OF RELIGIOUS PUBLICATIONS.

The Pædobaptist's Reply to three Queries in the Evangelical Magazine for Dec. 1813, on the subject of Baptism. Button and Son, 2d. or 12s. 6d. per. 100.

This pamphlet was occasioned by
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the queries referred to in the title page, and offers a reply from the writings of many respectable and learned pædobaptists, selected from Mr. Booth's Pædobaptism examined.

In a review of it in the Evan-
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gelical Magazine for March there are some pains taken to weaken the force of the concessions made by "the host of pædobaptist writers," and to fix an odium upon the work from which they were taken, if not upon the character of Mr. Booth for collecting them.

These concessions, it seems, "prove nothing because they express only the *opinion* of the writers, and others have a right to form that opinion as well as they—because they at the same time pleaded for Infant Baptism, and if we respect their opinion on one side, we ought also on the other—because they also at the same time made use of pouring or sprinkling, which renders their opinions of no value, as they must have acted against the light and conviction of their own consciences, — finally, because many of them are allowed by Mr. Booth notwithstanding their concessions, to assert that the word baptism signifies pouring and sprinkling as well as immersion; his list of names therefore is "very corrupt," and "calculated for nothing else but merely to deceive." To establish this heavy charge it is alleged that "the question with Mr. Booth was, Whether the word baptism meant immersion *only*; or whether it had a more general meaning, as to dip, to wet, to pour, to sprinkle? It was therefore an unfair thing in him to produce concessions in favour of the former from men who as he acknowledges held the latter. Of this, it seems, "Mr. Booth was warned in his life-time, and his adherents ought to be warned of this now he is dead."

Such, for substance, is the de-

fence set up by the baptismal reviewer in the Evangelical Magazine, on which we submit the following remarks.

The first observation is directed against the *use of the argument ad hominem*, or reasoning from the principles and concessions of an adversary, as "proving nothing." And true it is that this mode of reasoning is not absolutely decisive, inasmuch as the present generation, if they think themselves more learned, or better informed on the subject, than their predecessors, may at any time disclaim their opinions, and, if they be able, overthrow them, whatever be their number or respectability. It reminds us, however, of the claim of certain brethren to the right of *prophesying*, alleging the words of the apostle, "Ye may all prophesy one by one." To which another archly replied, "Certainly you *may*, and work miracles also, if you *can*." Yet the use of this mode of argument is justified by no mean authority. Such was the reasoning of the apostle Paul at Athens—"As certain also of your own poets have said, for *we are also his offspring*." And such was that of our Saviour, "Search the scriptures: for in them *ye think* ye have eternal life; and they are they which testify of me." Are we to set these concessions aside as proving nothing?

Secondly, The learned writers referred to having been in the practice of infant-sprinkling at the time when they made these concessions, instead of diminishing their value, is the very circumstance that gives them their peculiar weight. Had they relinquished this practice their tes-

timonies would have been objected to as coming from baptists, whose interest it was to justify their conduct: whereas these are the testimonies of men who had no interest to serve but what was on the other side, and who therefore must have written from conviction of its being the truth. Whether they acted up to their light, or against it, does not in the least affect the argument. The Athenians might as well have objected to the quotation from *Aratus* that he was at the same time a polytheist, not only in opinion, but in practice, continuing to worship gods "graven by art and man's device;" and that if Paul availed himself of one of his opinions, he ought also to have respected the others! A modern infidel also might as well object to the conduct of our Lord for having availed himself of the opinion of the jews concerning the old testament scriptures, when at the same time, as he must know, they did not believe in him: and if he valued their opinion on one side, why not on the other?

Lastly, we wish to ask the reviewer, What ground he had for asserting that "the question with Mr. Booth was, Whether the word baptism meant immersion *only*?" He has produced none, except his *practising* immersion only; but this is no ground at all; for he might allow baptism in its secondary, figurative, or allusive sense to denote something less than immersion, and yet never think of regulating his practice by them. We recollect this question being held up by Mr. *Peter Edwards*, but not by Mr. *Booth*. With him this was not the question, but Whether immersion was

not the *radical, primary*, and *obvious* meaning of the term; and whether if it was, this did not fully justify the practice of immersion only? See his *Pædobaptism Examined*, vol. I. ch. 11. Reflec. iii. p. 70—79. Now to this question, especially to the former branch of it, all his quotations were in point; and so are neither "corrupt" nor "deceptive." How could they be "calculated to deceive," when the real amount of them was plainly stated at the outset? We hope there has been no "calculation" to deceive on either side; but if there have, it lies with the reviewer, in having mis-stated what was the question with Mr. Booth.

Memoirs of the Life and Writings of Chrislieb Von Exter. By W. Jaques.

There are few, it is probable, among the readers of the Baptist Magazine, who are disposed to question the propriety of a religious education. The injunctions of scripture apart, we are furnished with so many irrefragable proofs of its value, that it would be as futile to argue in its favor as it would be absurd to doubt its use.

To question, too, the reality of those serious impressions of which young persons are sometimes the subjects would be equally vain and unreasonable. We are surrounded (we had almost said) with palpable evidence of the fact in our numerous Monuments, and Tokens, and Memorials; and the present addition to our stock of Juvenile Biography tends in no small degree to strengthen that evidence.

The pious and excellent youth whose short history is recorded by Mr. Jaques was the son of Dr. Von Exter, Physician to the King of Prussia, and the Prince of Anhalt. He was born, we are told, 27th June 1697. Piety marked his earliest

infancy in so decisive a manner, and the traces of his active and superior mind were so numerous and evident, that all to whom he was known, were insensibly led to cherish the most sanguine expectations respecting his future destiny.

"It was happy for the subject of these memoirs that his early genius received as early cultivation. He had scarcely completed his third year when his parents engaged tutors from Wittenberg to reside in their own family, by whom he was introduced to an acquaintance with the principles of religion, as well as the elements of classical and modern literature."

The results which a divine blessing connected with these means are seen in the following extracts.

"The knowledge of Scripture to which he early attained was so remarkable that when any of the family wished to ascertain where a particular text was to be found, it was usual to apply to him.

"With the Halle hymn book, which contained above a thousand hymns, he was equally conversant; he had committed a large portion of them correctly to memory; and when recourse could not be had to the volume itself, he supplied its place with the utmost precision.

"At an age when others have scarcely been taught its first principles, he, like his divine Master, conversed and reasoned accurately on many important subjects of religion.

"Besides many fine hymns, and some meditations of a religious nature, he left behind him an unfinished treatise, to which he had given the title of 'True Christianity.' He intended this volume to consist of twenty-five chapters, but lived to complete only twelve of them."

We must introduce only an extract or two respecting the death of this extraordinary youth, lest we trespass on the space assigned for other articles, and anticipate too far, the pleasure to be experienced by our young friends in reading the whole of this interesting pamphlet.

"A fortnight before his death, when his agonies were very great, and he had scarcely revived from the paroxysms, he gently said, 'Oh how sweetly shall I rest in the arms of Christ! Oh papa! how comfortable it will be!' And when his father asked how he meant those words, and whether he would lay down again, and rest a little longer in Christ's arms through faith and patience; he added, 'Oh yes, dear papa, but much more so, when I shall be no longer in the flesh, and the flesh shall no more weigh down the Spirit.'

"A divinity Student was reading to him the hymn in the Halle collection, 'The heavenly Bridegroom soon will call, &c.'" when he came to the fourth verse—

God soon to us will turn his face,
And with a kiss of love embrace,
With crowns of gold our heads adorn;
Our forms—with robes by seraphs worn.

the child looked upwards with a smiling countenance, and pointing three times with his right hand, first towards heaven, and then towards the Student, he breathed out his happy spirit into the arms of his Saviour, aged ten years and four months."

Mr. Jaques deserves the thanks of the friends of youth and of religion in having presented to the public in an english form a character so truly worthy of admiration and imitation.

Public Disputation of the Students of the College of Fort William, in Bengal, before the Rt. hon. Lord Minto, Governor General of Bengal and Visitor of the College; with his Lordship's Discourse. 20th Sept. 1813. Black and Parry.

We notice this pamphlet, reprinted in England for the Bookseller to the East India Company, for [the purpose of making the following Extract from Lord Minto's Discourse, as it contains a testimony respecting the Baptist Missionaries which must be very gratifying to our readers, and as it affords ample refutation of the calumnies uttered against

them by certain "Gentlemen returned from India."

"The Bengalee and Sanscrit Professor, Dr. Carey, has just finished the printing of a Grammar of the Punjabee Language, and has now in the press, Grammars of the Telinga and Carnatic Languages. He is also writing Grammars of the Kushneere, the Pushna, Ballochee and Orissa Languages. In addition to these various and extensive labours, this pious Minister, and indefatigable Scholar, will complete in two years more, his Bengalee Dictionary, which I took occasion to announce in a former Discourse.

A Grammar of the Burmah Language by his son Felix Carey, who already treads in the footsteps of his Father, is also in the Missionary Press of Serampore.

Mr. Marshman and his young Pupil, now become his associate, do not slacken in their pursuit of Chinese Grammar and learning, by which, indeed, the public is about to profit.

Mr. Marshman has composed a work under the title of *Clavis Sineca*, or Key of the Chinese Language. It was at first intended only as an augmented Edition of his Dissertation on the Chinese Language, formerly published with the first volume of the works of Confucius; but the matter extending as he proceeded, the book has assumed a new form and title. Of this work, the first part is already printed, and consists of two Dissertations, the first on the Chinese Character, the second on the Colloquial medium of the Chinese. The second part of the *Clavis* will be a Grammar of the Chinese Language. These two parts of the work will contain from four to five hundred quarto pages, and Mr. Marshman has it in contemplation to add, as an Appendix, a Vocabulary, containing the Characters in the whole of the Confucius, which he conceives will render it a complete key to the Language.

The passages in the Chinese Characters contained in these works,

are printed from moveable metal types, which Mr. Marshman, and his coadjutors have had the merit of bringing, by the most laudable ingenuity and perseverance, to a state of perfection, perhaps not known before.

I profess a very sincere pleasure in bringing the literary merits of Mr. Marshman, and the other Reverend Members of the Serampore Mission, to the notice of the public, and in bearing my testimony to the great and extraordinary labours, which constancy and energy in their numerous and various occupations have enabled this modest and respectable community to accomplish.

I am not less gratified by the opportunity which their literary achievements afford, of expressing my regard for the exemplary worth of their lives and the beneficent principle, which distinguishes and presides in the various useful establishments which they have formed, and which are conducted by themselves." pp. 36—8.

A Candid statement of the reasons which induce the baptists to differ in opinion and practice from so many of their christian brethren. By John Ryland, D. D. Button, price 2s. 6d.

When our brethren who were connected with the Evangelical Magazine withdrew from it, it was not merely on account of an unfounded charge against their denomination being preferred and persisted in, but from its being intimated by some of their colleagues that they stood in the way of their writing with freedom on the subject of baptism in the Magazine. Perceiving therefore that their departure was likely to be the signal for the commencement of hostilities, (which whatever good they might occasion, would also produce much evil,) it was accompanied with a considerable portion of regret.

Whether our paedobaptist brethren think themselves capable of throw-

ing new light upon the subject, or wish to impress the rising generation with the sentiments of their predecessors, or whatever be the reason, as it was expected, so it has proved. In publishing on this subject Dr. Ryland has acted merely on the *defensive*, and manifestly discovers considerable regret in being under a kind of necessity to oppose many whom he highly esteems.

It is some satisfaction however to observe, that there appears to be no unfriendly feeling between us and the generality of pædobaptists. So far as we can judge, we were never on better terms with evangelical episcopalians; nor with evangelical presbyterians; nor with the Independents of the North; nor with the Moravian brethren; nor with others that might be named: it is only the Independents of the South who appear to cherish a hostile spirit; and of them it is nearly confined to ministers; and among them there are not a few, and men of respectability too, who are of another mind. It is chiefly owing to the zeal of a few individuals, sufficiently designated by our author, "making the highest pretensions to a share in the funeral of bigotry."

The author of this Discourse, as all who know him will acknowledge,

has ever been a man of peace; and this character he still maintains. When we compare his production with those pieces which have been sent forth by the other side, especially that which they call *The History of the Baptists*, it recalls to our remembrance the words of an apostle, "Being defamed, we intreat."

We have herebefore noticed one well-written piece to which the publications of our opponents had given occasion; and we now recommend to our readers another. The discourse itself exhibits the substance of the evidence on which our practice is founded: but that which constitutes its principal value is the body of evidence contained in the *Notes*, which the author has been collecting in the course of his reading for many years. Our opinion of the result of his labours is expressed to him by his friend, and which he has introduced in the *Notes*, page xvi. He has certainly "determined the *proper* meaning of the terms in dispute, even though it had never been determined before." Upon this ground an answer is given to the question so much insisted upon of late in the *Evangelical Magazine*, "Can it be proved that baptism is immersion only."

Missionary Retrospect and Foreign Intelligence.

State of Religion in America.

To the Editor.

The insertion of the following Letters will, I doubt not, give so much pleasure to most of your readers, that I venture upon sending them for that purpose, though it is taking a considerable liberty with Correspondents whom I never heard from before, though I have for many years known the character and writings of the former, who succeeded Jonathan Edwards at Stockbridge; and have heard of the success of the latter; (who is successor to Dr.

Joseph Bellamy,) by means of information which came round by way of India from our brethren at Serampore. May it excite all who love Christ on this side the water, to join with our dear brethren on the other side the Atlantic, to pray for an end to be put to this unnatural war.

JOHN RYLAND.

Stockbridge, Oct. 19, 1813.
received March 30, 1814.

Rev. and dear sir,

Capt. Edwards has mentioned to me, that it would be grate-

ful to you to receive a more particular account than you have had of the glorious work of God's blessed Spirit, which we have lately experienced in this place. For years past God has been graciously pleased to visit us, from time to time, with blessed divine influences. He has been very merciful to this people, and very merciful to me, in giving me to behold so many blessed manifestations of the power of Christ and of his glorious grace as, I trust, I have seen.

Previous to the late unusual revival amongst us, there had been, for a year or two, more than common attention to religion. In the fall preceding, the attention appeared rather to increase. The house of worship was more filled on Lord's days than usual. There seemed to be an increasing solemnity among the people. Our pious people, many of them, noticed it, and were encouraged to hope that God was preparing mercy and blessings for us. God mercifully sent down a spirit of grace and supplication; especially, as I had reason to believe, on our Female Society for prayer. On the first Lord's day in January last, thirteen persons were received into the church, to three of whom baptism was administered at the time. This seemed, as it were, to excite the smoking flax into a flame. From this time the awakening greatly increased, and spread into almost every part of the town. My worthy Colleague and myself had, both of us, happy and full employment. Since that time there have been upward of a *hundred and twenty*, as we have reason to hope, brought out of darkness into God's marvellous light; and divine gracious influences are not yet taken from us: but hopeful conversions are, one after another, frequently taking place. The subjects of this gracious work are of various ages, from twelve to upwards of seventy. One instance has been more remarkable than common, of a man about seventy years of age. He had been in Eng-

land and in France. While in Paris he took lodgings in the same house with the noted *Thomas Paine*, there imbibed his religious or rather *irreligious* sentiments, and became a complete Infidel. Two or three years ago he came into this place, and, being a man of good natural abilities, used influence to pervert others from the truth. Soon after the great increase of attention, in the winter, trouble came upon him, his distress of mind during two or three weeks, was extreme: his infidel principles failed of affording him any support. But God, as we trust, graciously appeared for his relief. An invisible power bowed him into submission to a sovereign God, led him to peace and joy in believing, and now he apparently rejoices in Christ, and has no confidence in the flesh. From this time forward he has used his influence to better purpose, particularly with a man who is older than himself, whose mind he had, in some measure perverted: and has, apparently, been an instrument in the hand of God, of spiritual and saving good to this aged man.

The convictions of those, who have appeared to be the subjects of this blessed work, have generally been deep and pungent. They have been made deeply sensible of the exceeding wickedness of their own hearts, and of their total opposition to God and holiness, and to all that is good. Some were relieved by more direct views of the glory of the character of Christ, and some by a pleasing and delightful view of the glory of God, without any distinct apprehension of different persons in the blessed Trinity. May God, in his mercy, keep them all, by his power, through faith unto salvation. Should the above account of God's very gracious dealings with us be the occasion of the abounding of thanksgivings and praises to him, I think I shall rejoice.

Captain Edwards observed to me, that he noticed in your *Study* the piece which I published, some years

past on the *Atonement*.* A few years past it was reprinted with an Appendix containing Consequences resulting from a Denial of the Divinity of Christ. By one of the pamphlets you were so good as to send me, † I perceive this to be a subject to which you have carefully and as I think usefully attended. This led me to conclude, it might not be unacceptable to you to receive this Edition: I therefore send it by Captain Edwards.

It would be grateful to me to receive a few lines from you, should there be opportunity for it. So far advanced in age, wanting but little of 78, I cannot expect to have much more correspondence with any christian friend on *Earth*. Accept Rev. and dear sir the cordial salutations and love of

Your affectionate
friend and brother in the Gospel,
STEPHEN WEST.

*From the Rev. Lyman Beecher
of Litchfield.*

dated Oct. 22, 1813.
received Mar. 29, 1814.

—Ever since the Missionary spirit awoke in England, which was not far from the period that my religious hopes commenced, I have felt a deep interest in the course of religious enterprise in your Island, and in no part of it more than in that in which your denomination have so zealously and successfully engaged. And while reading on the subject my heart has often burned within me, and I have longed to transport myself across the deep to attend your meetings, hear you speak and preach, and form that minute acquaintance which books

cannot give. And when the providence of God has precluded all such expectations, I have experienced a strong impulse often to seize my pen, and attempt my own gratification at least, by expressing my interest in your affairs, and asking a thousand questions. The writings of Mr. Fuller, which I have read with great interest, and I believe with more entire coincidence of sentiment and a higher degree of complacency than those of any other man, have served to increase my desire of forming an acquaintance by letter, with some men of like piety and similar religious opinions, on your side of the water. In all these respects I expect pre-eminent gratification, should it be in your power, and be agreeable to you, to favor me with a letter occasionally, containing such information concerning the interest of religion in your land, as it would gratify you to receive from us.

I shall therefore without further apology, proceed with such communications, as will not I hope, be unacceptable to you.

With respect to infidelity, though there are multitudes doubtless scattered over our land, who believe not, yet the tide which rolled in upon us, and threatened to sweep all before it, has long been ebbing. Infidelity is now to a great extent, unpopular, and in the best part of the United States extremely so. This has been accomplished under God, by the resolute and able manner in which the opposers of Christianity have been met, by writers on your side of the water and by many among ourselves, both from the press and the pulpit. But especially has Infidelity been destroyed by the breath

* I received this in June 1787 from my highly respected correspondent Dr. Jonathan Edwards, then of New Haven, afterwards President of Schenectady College, and having bound it up with some other valuable American pamphlets, lent it to my most judicious and invaluable Friend, Mr. Robert Hall junior of Arnsby, who on returning it remarked, that he was much pleased especially with the observations at the beginning at the fourth Chapter, "and indeed" he adds, "his work I think is the best on the Atonement I ever read."

† The Partiality and unscriptural Direction of Socinian Zeal in reply to Mr. Rowe's Letter occasioned by Dr. Ryland's Sermon at Carter Lane.

of the Lord, and by the brightness of his coming, in these great revivals of Religion which without intermission, have now for fifteen years continued to bless some parts of our land.

As to the Doctrines of Revelation, I can truly say, that since the days of President Edwards, the improvement has been immense, and that our present prospects are cheering. By improvement I do not mean that they have been stated more scripturally, or vindicated more ably, than by that great man; but that his views of divine truth have prevailed gloriously, while the opinions which he combated have sunk into oblivion. In Connecticut particularly the change has been wonderful. In the days of Edwards and Bellamy nearly half of the Ministers were either Arminians, or such cold-hearted and lax Calvinists, as to oppose the writings of these good men, and oppose revivals of religion, and such meetings for special prayer and instruction, as God has, in this land, most signally smiled upon, as means of reviving and preserving evangelical piety. But at the present time, there are not, I am persuaded, more than three or four Arminian preachers in the State, and not a greater number who would not heartily approve a revival of religion. I have spoken above of what are here denominated Ministers of the standing order, or the Presbyterian clergy, which comprize more than three fourths of the clergy in the state. The rest are episcopalians, and the children of Mr. Daubeny, rather than Christian Observer Men: some of your denomination (Baptists) generally uneducated men, who labor for their own maintainance, but I believe men of piety, who inculcate the Doctrines of grace, and differ from us only as to Baptism, and the ways and means of supporting the gospel: there are besides in this state a few itinerating Wesleyan Methodists, whose cause, however is on the decline.

The larger and shorter Catechisms
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of the Assembly, with the works of Edwards and Bellamy, may be considered the standards of orthodoxy in Connecticut. We do not adopt the extremes of Dr. Hopkins, though we agree with him generally, and think that he has shed light upon theology. Much less do the clergy in this state adopt the Berklean scheme of Dr. Emmons, that the soul is made up of ideas and exercises, which God successively creates, and puts in the head and the heart just when they are needed, for sinful or holy purposes, and as he would have his creatures think and feel right or wrong. The above, however, is not his language, but my own construction of his doctrine. In this state the clergy of my own denomination are peculiarly harmonious, and are every year I believe increasing in religious enterprize. This is manifest in the increasing attention to parochial family visits, upon the plan of Baxter, as far as circumstances will permit. The effects are great and good, and the impediments fewer than is commonly anticipated. In several associations we have established circuit preaching on week days. Our plan is to go two and two. The tour is previously arranged, and communicated to the churches, and from its commencement to the close, they are invited to unite in a concert of prayer in the closet, between the hours of seven and eight in the evening. Much zeal has been excited in ministers and churches by these means, and a number of precious revivals, particularly in this county, have been the consequence.

The general Association of this state have addressed the churches upon the subject of reformation. And a general Society for the state has been formed for the promotion of good morals. Much has been accomplished already, and our prospects are at this time more hopeful than ever. Our object is to preserve our laws and institutions until the glorious day which is hastening, as we trust, to bless the world.

With respect to the state of Mas-
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sachusetts, things are not so favorable as in Connecticut, though it is growing better. There are three parties in that state, as it respects the Doctrines of Revelation. (1.) The Arian, commonly called Socinian, as being "clay of the same lump," including the partialities of all the old-fashioned Arminians, whom Edwards combated; and who are not yet extinct in that state. (2.) The high-toned Calvinists, including the followers of Hopkins and Emmons. (3.) All evangelical men, after you emerge from Arminianism, till you come up to those of the second class. The latter is, I believe, much the largest division. There is also a hopeful prospect of amalgamation, which shall raise the one and sink the other extreme to the correct medium of evangelical orthodoxy, without the alloy of Arminianism, and the speculations of "philosophy falsely so called." The Theological Seminary at Andover, raised up suddenly by the hand of God, endowed with ample funds and blessed with serious, able, and prudent Professors, is exerting its great influence successively to unite all extremes upon the aforesaid middle ground of Bible Orthodoxy. The Arian heresy in Boston and its vicinity is however powerful, and possessing the charitable resources of that opulent city, and the uncontroverted dominion of Cambridge College, it is truly alarming. But with all their means and exertions, the relative increase of strength is on the side of orthodoxy. The Lord is with us, the God of Jacob is our refuge.

The work of Missions is making progress; as to the interest felt in them, and the liberality exercised for their support. With our attempts in India you are acquainted, and that for a moment the prospect is clouded. We do not, however, despair, but wait till God shall direct us what is his will. The conversion of two* of our Missionaries to your

sentiments has excited painful sensations in the minds of some; but the best and most sagacious part of the community anticipate good effects from the unexpected disappointment. They hope and expect that it will be the occasion of swallowing up all sectarian zeal in the great work of evangelizing the world, and that instead of jealousies and bickerings we shall learn to respect each others interests, and love with a pure heart fervently. But whatever may become of our foreign Missions, we have an abundant field at home. Besides the heathen on our borders, multitudes of our own population need both to be civilized and christianized. I may safely say millions need Missionary instruction as really and as much as the Hindoos.

As to the war in which we are engaged with you, all good people do lament it extremely. We are bone of your bone, and we do not forget the relationship. We have the same religion, and are embarked in the same glorious enterprize of evangelizing the world. The unceasing, and, so far as I know, the universal supplication of our churches is that this calamitous war may cease.

At the present time I am permitted to rejoice in a revival of religion among the people of my charge. I hope between 30 and 40 persons, chiefly young people, have become truly pious, and a number are at this time deeply impressed with a sense of their guilt and danger. For 6 or 8 weeks past I have attended evening lectures twice in the week, in a particular district of the congregation, and at nearly every meeting new cases of special seriousness have occurred, or as our people here say, there were new cases of conviction of sin. On several evenings there have been 5 or 6 cases of special impression. After worship I have been accustomed to devote an hour to conversation with the

* Rice and Judson.

awakened, and have often found myself surrounded by from 12 to 20 young people, weeping and anxious to know what they must do to be saved, while others recently emancipated were rejoicing in the liberty wherewith Christ had made them free. These have been precious meetings to my soul, and to the people of God who have attended them, and I trust Angels have rejoiced with us. In Hartford, under the ministry of Dr. Nathan Strong, an aged good man, there is a pleasing revival among young people. More than 70 when I saw him last were awakened, the whole number under 21 years, with only 2 or 3 exceptions. The work I understand is still making progress. The good man devotes his whole time to the work, and is daily thronged with young people at his own house. There have been besides many revivals in this State, and in those of Massachusetts and New York, which I cannot now particularize. The Church is rising in troublous times. The day of vengeance is in his heart, for the year of his redeemed is come. The number and the graces of pious people in our land are increasing every year, as I trust and believe.

I am, Your brother in the Gospel of our Lord

LYMAN BEECHIR.

A friend from *Canada* writes thus to Dr. Ryland:

"In this part of Upper Canada where I reside, remains a fragment of the baptist church. We were formerly helped by missionaries from Shaftsbury Association, of the United States; but in consequence of the unhappy war, we are deprived of that blessing, and are left as sheep without a shepherd. There is an infant association which has been formed in this province, but which is likely to perish for lack of vision or good regulations. We have had it in contemplation to send to our brethren [in England] for assistance. The people are for

the most part plain in their habits and would wish to be taught. The major part claim England as their Ancestor; they speak the English language, as very few know any other. Had we time to call on the churches, we think it would be a general Macedonian cry, "Come over and help us." A missionary would be received with open arms. There are about ten churches, scattered within the compass of 200 miles. An Assortment of religious books would I think be gladly purchased." Sep. 23, 1813.

State of Religion in Spain.

We mentioned in our last Mr. Smith's intention to embark for the Continent, carrying with him bibles, testaments and tracts. The following are Extracts from Letters received from him since his arrival in Spain.

Lezo, near Passages,
April, 3, 1814.

"——Fain would I attempt to draw a picture of the wretchedness and misery that abound in this Country, but the reality exceeds all conception. If I look to the Spanish Nation, I behold a people depraved and dark in the extreme. In vain do I ask for Bibles, many never saw such a thing in their lives. In this neighbourhood a multitude of the lower classes have no knowledge of the word "Biblia." With judgments uninformed, minds uncultivated, and souls immersed in threefold darkness, of this people it may be said,

"Like brutes they live like brutes they die."

War has filled this most catholic and therefore most superstitious country with ten thousand horrors, sufficient to make one blush for the honor of human nature, and weep tears of blood over the desperate wickedness of the heart of man. Yes, "The lion preys not upon the lion, the wolf not upon the wolf; but man, savage man, is the only creature that delights to prey upon its own species." Never did my eyes

behold, or my ears tingle, with such things as now cause my heart to bleed, for suffering humanity. Yon mountains, directly before me, still covered with snow, what thousands of mutilated bodies do they contain! and what multitudes of houseless beings are now embracing their surface in dying exclamations of woe and misery. Wherever I turn, the vestiges of this dreadful scourge are visible. Yon spacious Church—that extensive convent—these vast houses, and almost every rising hill, abound with hospitals, where raging fevers, wasting consumption, enervating dysentery, amputated limbs, or disfigured bodies, of British or Portuguese troops present a faint picture of the terrible effects of war; while the dead cattle strewed on every hand, and the numberless pits which daily open receptacles for the unhappy victims of disease and wounds, proclaim aloud the language of inspiration, “For behold the Lord cometh out of his place, to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and shall no more cover her slain.” O Peace, Peace! blessed glorious boon of heaven! when wilt thou visit these desolated countries, and cover thy balmy wings over bleeding Europe? Alas! that a long long acquaintance with blood and plunder should have so vitiated, and depraved the minds of our brave soldiers, that I hear with horror their progress in transgression and tremble for that period when, returned to their native country, they shall scatter themselves in our towns and villages, and spread the baneful influences of their principles and example like a “pestilence that walketh in darkness, or a destruction that wasteth at noon day.” Oh God, protect the morals, shield the virtue, and guard the piety of Britain’s peaceful inhabitants, when France, and Spain, and Portugal shall disgorge the thousands who have dishonored christianity, and belied their profession of her virtuous and holy precepts. Pray, ye

favoured inhabitants of our distinguished Island—O pray that your country may be preserved, and your grand and philanthropic institutions be speedily enabled to repay those Nations with Missionaries, Bibles, and Tracts, for the evils committed and the crimes exhibited by your hardened and irreligious countrymen. Excuse my troubling you with this effusion of a heart deeply affected with miseries around, and believe me with kindest christian regard to ministers and friends.

Most truly yours in Jesus,

G. C. Smith.

—“I have been laboring to supply this populous neighbourhood with Tracts in different languages; they are well received, even by Spanish Priests, and an eager desire expressed, for Bibles and Testaments in that language. The Officers in the army have generally sanctioned and encouraged my object, and hitherto it has been highly successful. I am going on from hence next week, if the Lord permit, to Fonterabia, St. Jean de luz, Bordeaux, and Toulouse.

Allow me, my dear sir, to request your prayers; and those of our brethren for a divine blessing to crown these exertions for the divine Glory.”

New Constitution in France.

It is with unfeigned pleasure we observe in the new Constitution of France the express recognition of these important principles, viz. THE FREEDOM OF RELIGIOUS WORSHIP AND THE LIBERTY OF CONSCIENCE:—THE CAPABILITY OF ALL TO ENJOY CIVIL AND MILITARY OFFICES:—AND THE LIBERTY OF THE PRESS! There is no allusion whatever made to any established or national religion. The following is the 22nd article of the New Charter, “*The freedom of worship and conscience is guaranteed. The Ministers of worship are treated and protected alike.*” Where such principles are the bases of a government, the spirit of Popery cannot exist: and “the body without the spirit is dead.”

DOMESTIC RELIGIOUS INTELLIGENCE.

ORDINATIONS, &c.

On Monday the 28th of February the union was recognized which had recently taken place between the Rev. Isaiah Birt, late of Plymouth Dock, and the Baptist Church in Cannon Street, Birmingham. On account of the long standing, and well known reputation of their Pastor, the Church thought it unnecessary to request the attendance of ministers, and therefore held a special meeting of prayer among themselves upon this occasion. Mr. Roberts, of Bristol, who was upon a visit at Birmingham, being requested to preside, opened the meeting with reading the scriptures and delivering a congratulatory address; after singing, Mr. King, the senior deacon, prayed. Mr. Griffiths, of Wolverhampton, succeeded, then Mr. Birt, in a most impressive manner, commended both the church and himself to God, and Mr. Roberts concluded. The Area of the meeting-house was filled with the members of this numerous church; a more interesting meeting has seldom been realized, the affectionate harmony which was so visible rendered the season delightful to a high degree, and the spirit of prayer then experienced will not be soon forgotten by those who were present.

The dissolution of the Baptist Church meeting in Zion's Chapel, in Newhall Street, Birmingham, and the place of worship being offered for sale, induced upwards of fifty members of the church meeting in Cannon Street very respectfully to apply for their dismission, in order to form a distinct interest, to secure the chapel to the denomination, and to support the worship of God in it.

The Church with great cheerfulness and kindness complied with their request, and on the 23rd day of March their pastor, Mr. Birt, and

Mr. Poole of Bilstone, opened the chapel on behalf of the newly formed church.

It is matter of real congratulation that the friends at Birmingham have been able to manage this delicate affair, not only to their mutual satisfaction, but also in a manner so truly consistent with their religious profession, and so highly conducive to the furtherance of the Gospel.

Tuesday April 12th, The Rev. Mr. Fry, late a Student at Bristol, was ordained pastor of the Baptist Church at Coleford in Gloucestershire. The Rev. Mr. Skinner, (indep.) of Monmouth, began with reading and prayer; the Rev. Mr. Flint, lately removed from Uley to Gloucester, introduced the subject, and received Mr. Fry's confession of faith, and acceptance of the Church's call, which they had recognized by lifting up of hands; the Rev. Mr. Williams, of Kingstanley prayed the ordination prayer; Dr. Ryland gave the charge from Deut. xxxi, 23; and the Rev. Mr. Holloway, of Bristol, preached to the Church from Deut. i, 38. The Rev. Mr. Williams, of Ryeford, closed the service with prayer.

Tuesday Evening, April 19, at Mr. Robert's Meeting in the Pithay, Bristol, Mr. Trowt was set apart as a Missionary, sent out by the Baptist Society. The service began at six o'clock. Mr. Porter, of Bath, read the third Epistle of John and prayed; Mr. Roberts then introduced the service, at whose request Mr. Trowt gave an account of the manner in which he was first brought to the knowledge of Christ himself, and afterwards led to devote himself to the work of making him known to the heathen afar off, and likewise a summary of the principles he shall endeavour to disseminate in the discharge of his ministry. Mr. Dyer,

(late of Plymouth, now of Reading) his Pastor, then prayed, other Pastors uniting with him in laying on their hands. Dr. Ryland then preached from Matt. iv. 16, giving an account of the gross darkness of the heathens, especially in India, and of the hopeful symptoms that the true light was rising upon them; exhorting Mr. Trowt earnestly to pursue the great object of their farther illumination, and pointing out the manner in which he should pursue it. Mr. Hyatt, the minister supplying the Bristol Tabernacle, concluded in prayer.

Since Mr. Trowt came to Bristol, at the expense of the Missionary Society, he has discovered much ardent piety, and remarkable diligence in the acquisition of learning. He would not have left the Academy so soon, but on account of a generous offer of a benevolent Friend to give him a free passage to Java, in the Ship Commerce, Capt. Cole, for which the permission of Government was readily granted. He has married Mr. Dyer's sister.

IRELAND.

Baptist Society for promoting the Gospel in Ireland.

It is with pleasure we record the establishment of an Institution which has for its object the emancipation of our fellow subjects in Ireland from superstitions little less degrading, and nearly equal in their influence with those of the Eastern Continent.

At the Meeting at the New London Tavern on the 19th of April, (announced in our last number) Mr. Butterworth presided with his usual ability, and contributed essentially by his knowledge of the moral and religious state of Ireland to promote the purpose for which the meeting was convened.

The Secretary of the Hibernian Society attended, and informed the Meeting that they had relinquished that part of their plan which related to preaching, and should in future

confine their exertions to *Schools* and to the circulation of Bibles and Tracts.

Mr. Saffery of Salisbury stated that this Society was designated upon the principle avowed by the Baptist Missionary Society, viz. "As in the present divided state of Christendom, it seems that each denomination, by exerting itself separately, is most likely to accomplish the great ends of a Mission, it is agreed that this Society be called The Particular Baptist Society for propagating the gospel among the Heathen."

The addresses by the ministers and brethren, and the communications from the chair, produced a strong impression. Though the number present was not great, upwards of £120 was subscribed in the room; and the following Resolutions were adopted.

1. That a Society be now formed and designated, "The Baptist Society for promoting the Gospel in Ireland, instituted in the year 1814."

2. That the principal objects of this Society be to employ Itinerants in Ireland, to establish Schools, and to distribute Bibles and Tracts, either gratuitously or at reduced Prices.

3. That any person subscribing 10 Guineas at one time be a Governor of the Society for life; and eligible to be on the Committee.

4. That any person subscribing one Guinea annually shall be a Governor, and eligible to be on the Committee; or any person subscribing half a Guinea annually, or five Guineas at one time, shall have the privilege of voting at all its public meetings.

5. That the concerns of the Society be managed by a Treasurer, a Secretary, and a Committee of 27 Governors.

6. [This Resolution nominated the Committee for the present year, composed of persons from most of the Baptist Churches in London and its vicinity.]

7. That a General Meeting of the Subscribers and Governors be held

annually in London on the third Thursday in June, when the Treasurer, Secretary, and two thirds of the Committee, who have most frequently attended, be eligible for re-election.

8. The Treasurer shall present to the Committee, half yearly, an account of the state of the Funds, and shall not pay any Bills on behalf of the Society without an order signed by three members of the Committee; and that auditors shall be annually appointed by the general meeting, to examine the accounts.

9. That a General meeting of the Society be called by any seven members of the Committee, on giving one month's notice to the Secretary.

10. That W. Burls, Sen. Esq. be the Treasurer for the present year.

11. That Mr. Joseph Ivimey be the Secretary for the present year.

12. That all ministers, who are Subscribers, be at liberty to attend, and vote, at all meetings of the Committee.

Mr. Butterworth having left the Chair, it was resolved,

That the cordial thanks of this meeting be presented to J. Butterworth, Esq. M. P. for his friendly attention to the objects of this Society, and for his able conduct in the Chair.

At a subsequent meeting of the Committee it has been resolved that Mr. Ivimey, the Secretary, and Mr.

Christopher Anderson, of Edinburgh, be requested to visit Ireland, for the purpose of meeting the associated Baptist Ministers at Dublin on the 28th of May. It is intended that these brethren, in connection with our ministers in Ireland, shall select eight or more Gentlemen resident in Ireland, as a *Corresponding Committee*, under whose inspection the Itinerants will be employed.

After dinner, at the Monthly Meeting on the 21st, the following subscriptions were received—Dr. Rippon, 5 guineas; Mr. Cowell, Ipswich; G. Bagster, Esq. Messrs. James Norton, William Fremie, W. Hepburn, and Rev. — Ball, Greenwich, one guinea each; and Mr. Steanes, Oxford, 5l.

The prospect is truly encouraging, while the difficulties that present themselves are very formidable. Depending upon the wisdom and power of the Lord Jesus Christ, who is Head over all things to his church, we say to our brethren engaged in this glorious work, Trust in the word of the Lord, "Not by might, nor by power, but by my spirit, saith the Lord of hosts;" and every *mountain shall become a plain, for who hath despised the day of small things?*

The next meeting of the Committee will be held at Mr. Napier's, Grand Junction Wharf, White friars, on Thursday the 4th of May, at six o'clock in the evening.

BAPTIST ASSOCIATIONS.

Time and Place of their respective Meetings.

- Bucks and Herts, at Long Crendon, Wednesday June 8.
- Essex, at Rayleigh, Tuesday and Wednesday, May 31, and June 1.
- In Ireland, at Dublin, Friday May 28, and 3 following days.
- Kent and Sussex, at Seven Oaks, Tuesday and Wednesday June 7, 8.
- Midland, at Coseley, Tuesday and Wednesday, May 31, June 1.
- Norfolk and Suffolk, at Otley, Tues. and Wednesday, June 7, 8.
- Northern, at Newcastle on Tyne, Monday and Tuesday, June 30, 31.
- Northamptonshire, at Leicester, Tuesday and Wednesday, May 31, June 1.
- Oxfordshire, at Chipping Norton, Monday and Tuesday, May 30, 31.
- Shropshire, at Whitechurch, Tuesday and Wednesday, May 24, 25.
- Western, at Bristol, Wednesday and Thursday, June 1, 2.
- Welsh, South East, at Croesypark, June 1, &c.
- First North, at Dolgelly, June 28, 29.
- Second North, at Llangefin, July 5, 6.
- York and Lancashire, at Hebden Bridge, Wednes. and Thurs, June 1, 2.

"There's rest in heaven;" say mortals why
 This brief memento when your kindred die?
 Is it to mark with contrast strange,
 The daily toils,
 And endless broils,
 Those restless appetites for change,
 Which man's domestic peace derange—
 Say does it speak the Spirit blest
 In having gain'd the port of rest?

Yes, "there is rest in heaven," for God is there,
 Surrounded by his Angels strong and fair,
 Roaming through all the wide expanse,
 These sons of light,
 In armies bright,
 Hymning their great Creator's praise advance;
 Or join in choral symphony and dance.
 Polluting sin no entrance finds,
 No guilt disturbs their happy minds.

Yes, "there is rest in heaven," blest be his name,
 Who bought the boon with so much grief and shame;
 His praise let unborn ages sound,
 Who left his throne,
 Where erst he shone,
 With majesty divine and glory crown'd,
 To suffer and to bleed on earthly ground.
 Sin heard his dying groans and backward fell
 In wild dismay and sunk to hell.

Yes, "there is rest in heaven," for Jesus reigns;
 And binds the monster Death in heavy chains:
 With ease he burst the massy tomb,
 Up from the dead
 He captive led,
 The infernal hosts; see, see him come,
 Angelic guards attend him home,
 And with loud shouts proclaim his pow'r,
 And prowess in the dreadful hour.

Yes, "there is rest in heaven," for Jesus lives,
 A Prince, a Saviour, and free pardon gives.
 The vile transgressors doom'd to die,
 Believe his word,
 Confess him Lord,
 And all their guilt and gloomy terrors fly:
 Rais'd from the dead to glorious thrones on high,
 They join the seraph choir and sing,
 The matchless glories of their King.

Is this "the rest of heaven"—say ye who sport
 On honour's slippery brink, and pleasure court,
 Indifferent to all future hopes;
 Is this the rest
 That soothes your breast
 When kindred die? Is this the motto's scope?
 Or do ye yet in darkness grope?
 Be wise, nor longer tempt the gloom,
 That leads you to a darker tomb.

S. S.